Archival Work on Quartega y Ziet

By Shomit Sirohi

Introduction

A genealogy in the Spanish sense then

– or archaeology of art and science but also philosophy – poetry in fact and

science and literature and philosophy. A Philosophy of aleatory materialism

and dialectical forms - contingently forms – like a line that becomes a

tendency with a plan, or system which is contingent – which then is a pure

line of flight.

Cornel West argues – to study Sirohi then as a formalist –

he just breaks the formal system into tendencies which remain then formal and

like a line which joins and disjoins another line or a plan or spontaneous plan and system –

this work means a lot of playful philosophy of the Infinite – in search of surreal

numbers and simple examples of infinity in number-worlds – just the contingent

movement of some type of genius – which means also playful – like a

process of triangles and quadrangles which then means actually abstract

fine art which is Cubistic and means in a metaphor – art and science –

how this reflects a concrete table and a man who is reading and smoking cigarettes

with women all in the building acting sexual and poetic – all of which in many

shapes becomes the process of pure “l’degrange ” the collection of declining

atomists, which group and unite into a parallelism he means – of Heidegger

and Sartre – how being in the world is also a poem of fused groups – and this

shifts then to Epicurus for Althusser’s sake – like a small swerving process of

playing dice on a game – which all together becomes Heidegger’s es gibt and free gift

which means again – free processes and this means Lacan then – which is a

poemic
slide into
tragedy –
that we are
running in
circles but
the lines
join as

happiness – that process of “running and Habermas and legal bank work”.

I. Archive Sources

II. Images of Life – Benjamin

III. Perception and Phenomenology

IV. Paulinian Epistle

V. Said and Arab Philosophy

Now let us archive this

source into Quartega y Ziet – Argentine library perhaps which has some

following of science in playful or elementary manners.

II. Trisquier Linux – Images of Quartega y Ziet and Jorge Luis Borges in a Library

So in fact covering theology, and daily life as sets – Borges

argues that it is about infinity in Cantor, the whole story and forms which are squares,

triangles, and circles and they shift it in one image to Logica Del Mundo which

means also Quantisma Fisica del Apparencia.

Such things are pure

learning of science.

III. Now its Meanings

Just pure images which has the syntax creative following or poetry in fact.

IV. Imagine Shapes and Pure Images

Now the philosophy flows – just the style of covering pure French on a

board in Althusser.

VI. Let’s say “L’Congrage et

Diamonde ”

It means the confluence or concrescen

ce of the diamond shape – which means a complex work on diamonds

for theology – like reflections of life in the Kabbalah of Judaism – or in fact forms of

things – irrelevant walking around, talking on a microphone, listening to

symphony or jazz music.

Such things then confluence into

meetings, conversations and even mathematics class and education.

V. Forming it in Jewishness

So in fact archive work reveals

many
shapes to
be followed
in this pure
formalism –
which
means in
fact forms

of daily life – it can mean images of people walking and talking about

diamond cutting, or even mathematical shapes – something elementary and naïve –

like why the Quran says diamonds because of its complex structure – and reflections

in a transformation that happens in mystical ways – like a revelation.

VII. Covering Said a bit and Derrida

So in fact name a philosopher or intellectual and just speak – Derrida

argues Quartega and Ziet is actually about the smallest things in an arche – like

reading a novel on science – and perhaps such instances of the Quran

which is about simplicities like talking to each other freely and just that frees

up the letters of Arabic and mathematics – it is a spontaneous speech on shapes then

– let’s call it shapes of circles which in Arabic is many circles and dislocated

and differential like calculus in fact all of which co-incides and meets at a

point – all of this then in elipses is the style of in fact dancing or jiving which can then be

“Le’ escarpe” which means to elocute the meeting of man and woman – to

just follow mathematic al scales and scales of complex mergers and shifts in life – like a

point and another point in a circular mess of complex patterns – which then

is colour – which is faded – which means spontaneously probabilitie

s – like when I almost got the book Quartega y Ziet – which covers a

number of things.

IV. Encyclopaedia on Numbers

and Daily Life

In fact then surrealism with numbers – just walk to

the store and throw numbers into the picture – a complex mess of numbers

then – which is about forms of astronomy in the store – a light, a shop with

electronics and in fact a person who is well read – this is then a triangle with say a

woman and another woman – which then like a pool table match pushes the pool ball

and
becomes a
Quartega y
Ziet way of
living – that
I slipped
and fell,
and that

was the meaning of the astronomy – and like that life is an image of shapes.

VI. So in fact the Philosophy of Shapes and Mathematic

s – even Physics and Biology of a Virtual Biology – with Althusser and the

board and French language, perhaps Spanish – another Description

Let’s say then numbers and shapes cover for me virtual things, like a music

which is sound, and then physics which is about the invention a tape-

recorder or radio set which shifts to numbers – trance like state of numbers and shapes

which are the process of complex shapes – a figurative reading of many people who

are in fact running in different directions in Arabic then which means a bizarre

chaotic mess of many distant figures following the number – Alif and

Aleph – which makes it to Hebrew – a type of complex movement of people in

rooms and roads, and political agitations – and throw in the Althusser.